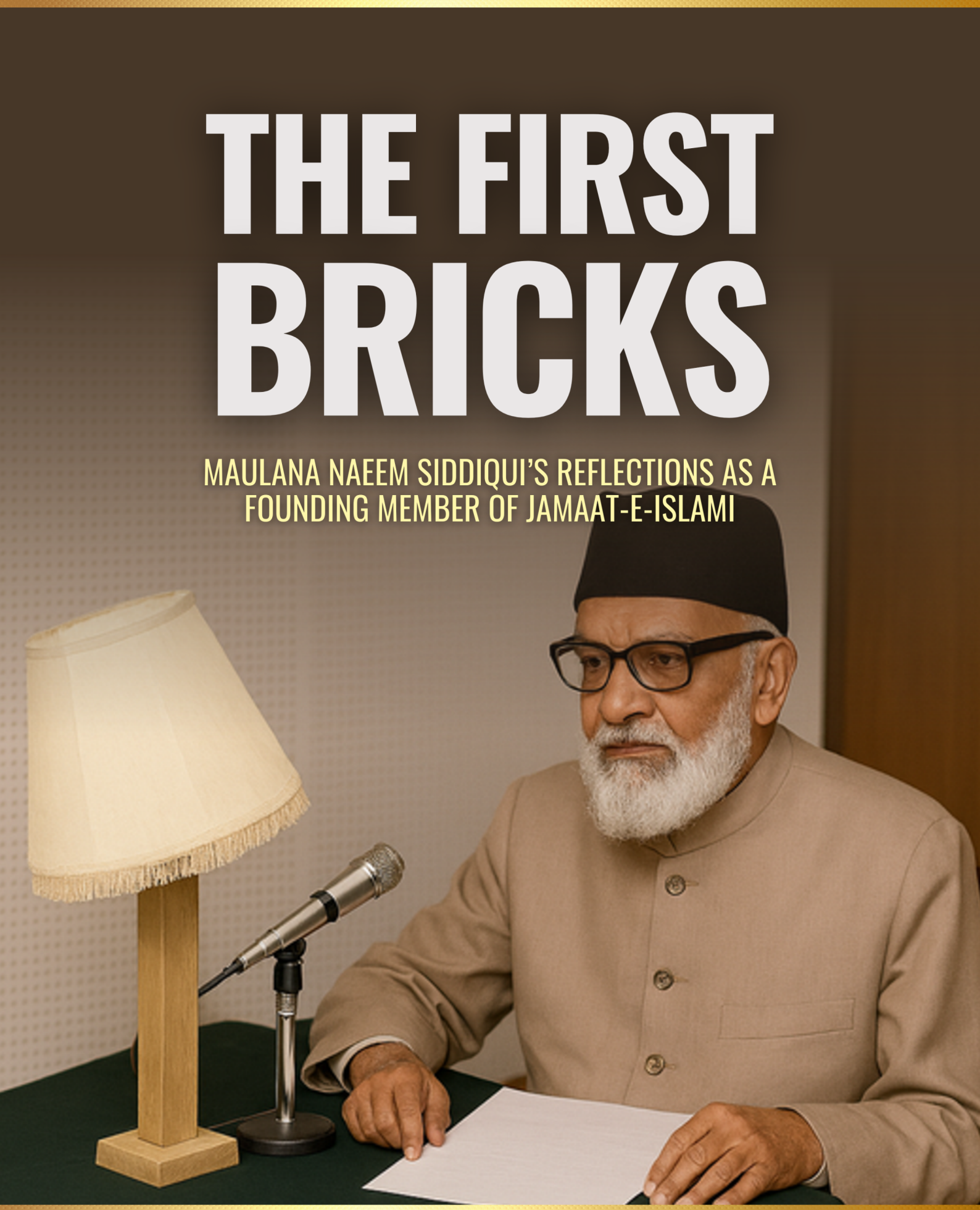
THE FIRST BRICKS

MAULANA NAEEM SIDDIQUI'S REFLECTIONS AS A FOUNDING MEMBER OF JAMAAT-E-ISLAMI



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AUTHOR: MAULANA NAEEM SIDDIQUI - EDITED BY: M. N. MUSHARRAF

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Sama-O-Basr

لِوَجۡهِ ٱللَّهِ لَا نُرِيدُ مِنكُمۡ جَزَآءً وَلَا شُكُورًا

Only for Allah's pleasure! We neither seek reward from you nor thanks.

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Foreword

(Editor)

This booklet is a carefully curated and translated compilation of four deeply reflective articles by Maulana Naeem Siddiqui, originally published in Tarjuman-ul-Qur'an—a historic monthly journal that has long served as a beacon of Islamic thought and revivalist discourse.

More than just a collection of historical reflections, these writings offer a profound glimpse into the foundational spirit, values, and vision that shaped the early days of Jamaat-e-Islami and the broader Islamic movement in the Indian subcontinent. Drawing from the personal experiences and insights of pioneering figures, Maulana Naeem Siddiqui captures the ethos of a generation committed to sincerity, discipline, sacrifice, and unwavering adherence to Islamic principles.

These articles collectively serve as a valuable mirror for the workers, leaders, and thinkers of Islamic movements around the globe—inviting them to assess how closely their own efforts align with the original spirit of the movement. This was precisely the intention behind Maulana Naeem Siddiqui's writing: to preserve and transmit these lessons as guidance for future generations. Islamic movements can benefit from these insights by using them to shape their organizational structures, develop effective tarbiyyah systems, and establish a high standard of character and commitment within their ranks.

The four articles in this compilation cover the following key themes:

1. Before the Founding of the Jamaat

An insightful exploration into the purpose behind the formation of Jamaat-e-Islami, and how its intellectual roots were influenced by the Qur'an-centric scholarship of Allama Hamiduddin Farahi and the visionary ideas of Allama Muhammad Iqbal, ultimately converging under the leader-

-ship of Maulana Abul A'la Maududi.

2. After the Founding of the Jamaat

A detailed look at the early membership process, the gravity of the oath, and the emotional connection members had with the Jamaat's dawah and mission of Iqamat-e-Din. The article also describes the Jamaat's system of accountability and internal discipline—offering a benchmark for Islamic movements worldwide.

3. Maulana Maududi's Approach Towards Activism

A focused reflection on Maulana Maududi's approach to leadership—his openness to consultation and criticism, his deep bond with workers, and his commitment to principled decision-making. This serves as essential reading for anyone in positions of responsibility within Islamic organizations.

4. The Role of Women in the Islamic Revolution

An empowering outline of the role women can and must play in the work of Iqamat-e-Din, including the diverse avenues available for them to contribute to dawah, community service, and movement-building.

Together, these articles present a multidimensional framework for tehreeki work and offer timeless guidance for those committed to the cause of Islamic revival.

Introduction to the Author: Maulana Naeem Siddiqui

(Editor)

Maulana Naeem Siddiqui (رحمہ اللہ) was a distinguished Islamic scholar, revered thinker, accomplished poet, and dedicated activist, whose life was devoted entirely to the service of Islam. Born on June 5, 1916, in Chakwal, Punjab (then British India), and passing into the mercy of his Lord on September 25, 2002, in Lahore, he remains a towering figure in the history of Islamic revivalism in South Asia.

Early Life and Education

Maulana Siddiqui (رحمہ اللہ) received his early education at home, followed by formal schooling at Government High School, Khanpur. He went on to pursue advanced Islamic education at Madrasah Uloom-e-Islamia, earning the degree of Molvi Faazil. Later, he attained Munshi and Munshi Faazil qualifications—highly respected degrees in Arabic and Persian literature—from the University of the Punjab, Lahore, in 1938.

Role in Jamaat-e-Islami and Tehreek-e-Islami

Among the founding members of Jamaat-e-Islami, Maulana Siddiqui (رحمہ اللہ) worked closely with Maulana Syed Abul A'la Maududi (رحمہ اللہ) and Maulana Amin Ahsan Islahi (رحمہ اللہ). His companionship with Maulana Maududi (رحمہ اللہ) spanned over five decades—marked by loyalty, dedication, and intellectual synergy. However, in 1994, due to principled differences with the party's leadership, he respectfully parted ways and, along with his companions, established the Tehreek-e-Islami, Pakistan.

Literary Contributions and Editorial Work

A man of immense literary talent, Maulana Siddiqui (رحمہ اللہ) devoted a significant portion of his life to Islamic journalism and writing. He began his career at the biweekly Kausar in Karachi under the guidance of Maulana Nasrullah Khan Aziz, and later served as the editor of Charagh-e-Rah for nearly a decade.

Following the passing of Maulana Maududi (رحمه الله), he also took over editorial responsibilities of the esteemed journal Tarjuman-ul-Qur'an. In 1961, he founded the monthly magazine Sayyara from Lahore and remained associated with it until the end of his life.

Through his articles, editorials, short stories, and poetry, he played a central role in shaping Islamic literature in the Urdu language and influenced a generation of Islamic thinkers and activists in Pakistan and beyond.

Authorship and Intellectual Legacy

Among Maulana Siddiqui's (رحمه الله) most renowned works is the Seerah masterpiece, "Mohsin-e-Insaniyat" (The Benefactor of Humanity), a deeply insightful portrayal of the Prophetic mission—not merely as a historical account, but as a divine revolution.

He also authored many other seminal works addressing the ideological, social, political, and economic dimensions of Islam. Some of his most prominent books include:

- Mohsin-e-Insaniyat (The Benefactor of Humanity – on the life and mission of the Prophet ﷺ)
- Sunnat-e-Rasool (The Practice of the Messenger ﷺ)
- Haq-o-Batil (Truth and Falsehood)
- Zehni Zalzale (Mental Earthquakes)
- Islami Falsafa-e-Milkiyat (The Islamic Philosophy of Ownership)
- Communism ya Islam (Communism or Islam? A Comparative Ideological Critique)
- Ma'rifat-e-Maududi / Al-Maududi (Understanding Maulana Maududi and His Ideology)
- Tahreeki Sha'oor (Revolutionary Consciousness – A guide to movement-based awareness)
- Tehreek-e-Islami ka Qiyam Kyun? (Why Was the Islamic Movement Established?)

- Tehreek-e-Islami ka Ibtidaai Daur (The Early Phase of the Islamic Movement)
- Tehreek-e-Islami ka Khaka (The Framework of the Islamic Movement)
- Tehreek-e-Islami Doosri Ijtimai Tahreekon ke Muqabil Mein (The Islamic Movement Compared to Other Collective Movements)
- Tehreek-e-Islami ko Kaisay Nojawan Darkar Hain? (What Kind of Youth Does the Movement Need?)
- Ma'rakah-e-Deen-o-Siyasat (The Clash Between Religion and Politics)
- Hindustan ke Fasaadaat aur Unka Ilaaj (The Riots of India and Their Solution)
- Taleem ka Tehzeebi Nazariya (The Civilizational Philosophy of Education)
- Iqbal ka Shaola-Nawa (Iqbal: The Flame of Eloquence)
- Aurat Ma'riz-e-Kashmakash Mein (Woman in the Midst of Struggles)
- Pachpan Saala Rifaqqat (Fifty-Five Years of Companionship – with Maulana Maududi)
- Phir Ek Karwan Luta (Once Again, a Caravan Was Plundered)
- Noor ki Nadiyaan Rawan (Rivers of Light Flowing)
- Afshan (Glitter – A Selected Collection of Poetry)
- Naghma-e-Ehsas (The Melody of Emotion)

In total, he wrote or compiled over 700 articles and numerous books, many of which continue to inspire scholars and activists engaged in the work of Iqamat-e-Deen (Establishing the Religion).

Passing and Funeral

- On September 25, 2002, Maulana Naeem Siddiqui (رحمه الله) passed away in Lahore due to heart failure at the age of 86. His funeral prayer was held at the historic Mansoora Ground, led by Mian Tufail Muhammad (رحمه الله), the former Amir of Jamaat-e-Islami. Thousands attended to pay their respects, and numerous tributes were offered in recognition of his lifelong service to Islam and the Ummah.

Before the Founding of the Jamaat

By Maulana Sadruddin Islahi

I was first introduced to Maulana Maududi through his writings in 1934, while I was studying at Madrasa-tul-Islah, Sara-e-Mir (from 1929 to 1937). During that time, I suffered from appendicitis, and during my illness, I came across the monthly magazine Tarjuman-ul-Qur'an for the first time. At that time, it was published from Hyderabad, Deccan. I liked the magazine immensely.

Before this, I already had a passion for writing. I used to contribute to the handwritten magazine of Madrasa-tul-Islah. So, I wrote a short article on the Islamic laws of marriage and sent it to the editor of Tarjuman-ul-Qur'an, Maulana Syed Abul A'la Maududi. He published the article.

After that, a long article of mine titled "Muslim and the Grand Leadership (Imamat-e-Kubra)" was published in three parts in the 1937 issues of the magazine. In fact, this article marked the beginning of my journey in the Islamic movement.

After establishing a literary connection with Tarjuman-ul-Qur'an, Maulana Maududi invited me in 1937 to come and assist with the work of the magazine. He also informed me that Tarjuman-ul-Qur'an was being relocated from Hyderabad, Deccan to the village of Jamaalpur in the district of Gurdaspur, Punjab. This move was being made at the suggestion and desire of Allama Iqbal, and it had been decided that in March 1938, an institution would be established there to begin the struggle for the establishment of the Islamic system in the world.
In fact, a respected landowner, Chaudhry Niaz Ali Sahib, had dedicated a piece of land (60 acres) for this noble religious work. He wanted to establish an institution on his endowed property that would assist in the intellectual, ideological, and practical reform of Muslims.

Chaudhry Niaz Ali Khan continued to consult with Allama Muhammad Iqbal, and based on his advice, he corresponded with various individuals to develop a framework for the proposed institution. He also exchanged letters with Maulana Maududi during 1936–1937.

Undoubtedly, I was inspired by Maulana Maududi's writings [who was a great advocate for an initiative like this], but this thought was already present within me by the grace of Allah. This was entirely the influence of Allama Hamiduddin Farahi. I used to read all of Allama Farahi's published and unpublished writings, which were preserved in the cabinets of Sara-e-Mir. These writings played a major role in shaping my mind within an Islamic framework. Maulana Maududi used to say that Allama Farahi, through his ideas and thoughts, had brought people to the doorstep of revolution. If one reads him, they will naturally begin to do everything that Jamaat-e-Islami is doing.

My membership—or rather, my practical association with the movement—actually began before the formal founding of Jamaat-e-Islami, in early 1939. About two and a half years before the Jamaat was officially established on 26 August 1941, a movement was initiated under the name Dar-ul-Islam in Jamaalpur near Pathankot, with the renewal of testimony by five individuals. I was one of those five members. Later, when this movement evolved into Jamaat-e-Islami, I was in Rangoon and thus could not attend the founding session. However, Maulana Maududi (may Allah have mercy on him) informed me of the development and considered my membership in the Dar-ul-Islam movement as equivalent to membership in Jamaat-e-Islami.

If I were to name the one thing that truly influenced my thinking, it would be the Qur'an. Any other influences I might mention would be secondary and peripheral. Among those, the martyrdom of Sayyid Qutb stands out. That tragedy had a profound impact on me—it felt as though the Arsh might have trembled at this calamity.

Throughout my life, my only desire has been that Allah SWT, in whose hand everything rests, may grant the companions of the movement sincerity, strength of will, loyalty to their pledges, and deep conscious and practical commitment to the mission. May the allure and sweetness of the world never captivate them. May the thorns and stones of the path not slow their steps, and may the meaningless noise of opposition not entangle them. Let no concern occupy their minds except the concern for the Hereafter. Let no desire take root in their hearts except the desire for the pleasure of the Almighty.

May their minds be blessed with understanding and wisdom, their intellects with foresight and reflection, their hearts with patience and perseverance, their arms with strength, and their feet with steady movement upon the straight path—until the beautiful dream is finally realized.

“But Allah supports with His victory whoever He wills.”
(Surah Aal-e-Imran, 3:13)

After the Founding of the Jamaat

By Maulana Naeem Siddiqui

I want to present to you an account from the time when, in response to Maulana Maududi's call, we joined the Jamaat. What did we find? What kind of workers did the respected Maulana wish to prepare for the movement? Those who were associated with the early phase of the movement have now passed on. It is now the era of a new generation. It is necessary that a connection remains between the two, and no gap is created. As the building of the movement rises, the bricks placed above should align with the ones laid at the foundation. Here I wish to narrate the story of the first brick and the first layer.

Membership:

The very first thing is membership, and this is the first step in associating with the Jamaat. In those days, whoever came close to the Jamaat would first understand its message. Then, if their faith inspired them to join with full conviction, they would apply for membership. The Jamaat's method was to ask the applicant to wait. This waiting was not to delay, but to assess whether the person had made the decision under emotional impulse or had truly understood the demands of joining the Jamaat with a calm and conscious mind. Their character was observed, their temperament assessed, and this evaluation would continue for months. During this time, they were asked to work with the Jamaat, which helped gauge their passion and commitment to the Jamaat's mission.

Oath:

[After the acceptance of membership], the individual would pledge to take on and fulfill the responsibilities of the Jamaat. One can imagine the state of a person who truly understands the gravity and sensitivity of these responsibilities—how they must feel at the moment of taking the oath. The first effect of this sense of responsibility was that the person would tremble and shake while reciting the oath.

Sometimes we use to see people who couldn't even speak at this moment. Upon uttering a few words, tears would stream from their eyes. They felt as though he weren't standing in a gathering of members, but rather in the court of the Hereafter, being accountable in front of the Almighty and answering for their actions in the worldly life. This unique emotional state remained in the Jamaat for a long time, and the first row of the Jamaat was formed by such individuals.

Accountability (Ihtisab):

The third stage was accountability. It was observed whether the individual who had joined the Jamaat was maintaining the required standards or not. If someone fell short, all eyes would turn toward him with sympathy and heartfelt concern, and hands would reach out to support him. Everyone would become concerned for his correction. But if, despite all support and cooperation, he failed to improve, then no concern was shown for the reduction in number of members. The focus remained solely on principles and standards. If deterioration continued and no inquiry was made, then such leniency would destroy the discipline. Therefore, anyone who broke the rules and principles at that time was immediately held accountable. Our primary concern was to safeguard the Jamaat.

Understanding (Fahm) of the Deen:

The fourth aspect was that anyone who entered the Jamaat was first and foremost concerned with gaining a proper understanding of the Deen. A passion for acquiring such Fahm and correct knowledge was expected to arise in the hearts and minds of the members, because without it, proper practice and action were not possible. We used to study the literature with great interest and encourage others to do the same. Whenever we sat in any gathering [including our personal and private ones], we wished that, among other topics, Deen would also be discussed. We developed a fondness for the company of writers and scholars so that the call to religion would become deeply rooted in our hearts and minds, our

understanding and insight would grow, and we would learn what the demands of the work of dawah are. What are the things that make our lives Islamic, and what things should we avoid because they lead to a life of ignorance?

We studied the literature with such passion and dedication, and shared it with others so thoroughly, that entire sections from the texts and books we studied became committed to memory. We constantly felt that the literature was the soul of our movement—if we let go of it, we would be severed from our very essence. Then, no connection would remain between the past and the present. Today, I fear that if we become negligent in studying the literature, a time will come when people will occupy responsible positions in the Jamaat without any understanding of our message or literature.

Elimination of Hypocrisy:

The fifth aspect was the constant self-examination of one's life. There was a deep concern about whether anything wrong or impermissible had crept into our lives. If we discovered something inappropriate, we would not rest until we had removed it from ourselves. Mian Tufail Muhammad gave up his legal practice; the late Chaudhry Ali Ahmad Khan left his job in the police. In short, whoever came close to the Jamaat or took its membership would first examine their life and remove anything wrong, impermissible, or disliked by Allah. I myself reviewed my life and rid myself of things I dearly loved but were disapproved in Islam. We never sought loopholes or concessions. Once something was proven by the Qur'an and Sunnah, it became impossible for us not to accept it. This was the spirit of the early generations (Salaf), which must be passed on to those who come later. The continuity of the movement depends on this.

Brotherhood and Love:

The sixth aspect was a deep sense of love and goodwill among the companions. A few members resided in Dar-ul-Islam, their condition

was like that of a compassionate and and soft-hearted group who thought more for others than for themselves. We met for the sake of Allah, sat together for the sake of Allah, and had no purpose or goal of bond among us except to make the Deen of Allah SWT supreme. This very spirit became the foundation of the Jamaat's strength. This mutual love turned Jamaat-e-Islami into a wall of solid steel. If anyone suffered, everyone felt the pain. The Jamaat grew with this very emotion.

Respect for Elders:

The seventh aspect was respect for elders. When we joined the Jamaat, we were in the prime of our youth, but we never even thought of raising our voices in front of our elders. We believed that whatever we would gain would come through respecting and honoring our elders. And indeed, we benefited from this attitude. The spirit of respect for elders gave strength to the Jamaat. Those who had made sacrifices for the Jamaat—our heads, and even our hearts, bowed before them. If the newer generation does not value the older one, the chain will break.

Passion for Dawah:

The eighth aspect was a burning passion within us to spread the message. We were driven by the desire that the truth we had received should reach others as well. Whether walking, working in offices or shops, traveling, or sitting in gatherings—we were always eager to spread the message with wisdom. At home, we would teach our children about religion. We were careful that none of our actions would set a wrong example for them. Once, my wife and I made a pact that we would not even tell harmless lies at home, so that our children would learn that life is about speaking the truth. It was our habit that after returning from a Jamaat gathering, we would first narrate the proceedings to our children. In this way, our home environment became supportive rather than obstructive.

Whenever we stepped outside, we always carried something related to our dawah. We would go to people rather than expect them to come to us.

We personally carried out every task related to the Jamaat and its collective work, which strengthened our spirit of activism. The passion that arises from personally putting up posters in streets and on walls cannot be matched by hiring someone to do it. We roamed around the nearby villages of Dar-ul-Islam spreading the message—Mian Tufail Muhammad himself would go on invitation tours. Similarly, when we reached Pakistan, we explored every street of Ichhra. We didn't care whether people accepted our message or not; the only thing on our minds was that we had to convey our message to them.

Respect for Discipline:

The ninth aspect was our deep respect for discipline. Whenever a directive came from leadership, we would make every possible effort to implement it. The spirit of "hearing and obeying" was practically embodied. We would attend Ijtima'at and meetings without fail, unless there was a genuine and valid Shar'ii excuse. We always arrived at the venue on time. If someone was late, instead of making excuses, they would express sincere regret and explain the reason. All participants sat in the gatherings with silence and respect.

Avoidance of Seeking Positions:

The tenth principle was that there was no concept of seeking positions or titles. If someone was offered a position of responsibility, they would try to avoid it, offering many apologies—because the focus was on fulfilling the responsibility and being accountable, not on the prestige or authority of the position. Great caution was exercised regarding appointments. The general trend was to avoid positions. When a responsibility was mentioned, each person would immediately become aware of their own shortcomings and flaws.

Bait-ul-Mal (Treasury):

The eleventh principle was extreme caution regarding the Jamaat's treasury. There was a constant awareness that not even a single penny of

the Bait-ul-Mal should be wasted through our hands. The saying of Hazrat Umar Farooq R.A. seemed to stand before us: “The Bait-ul-Mal is the wealth of orphans” [and hence it was highly sinful to spend it on anything other than what it was intended for.]

Financial contributions (Iyanat) were collected with diligence. Collecting contributions was not just about gathering funds—it was also a means of bringing the donor closer to the message of Islam. Therefore, collecting contributions was not considered a minor task; it helped spread the message and neglecting it was akin to neglecting the mission itself.

Avoidance of Backbiting and Whispering (Najwa) 1:

The twelfth principle was that backbiting and secretive whispering (Najwa) were completely absent in those days. Not even about opponents would any inappropriate words be uttered. Canvassing was avoided as if it were fire. Remember: when canvassing, backbiting, and whispering enter an organization, they tear apart its unity. They are like termites—on the surface, the wood appears intact, but one day it suddenly collapses.

Volunteer Workers:

The thirteenth principle was that it was the era of volunteer workers, who were often more effective than full-time staff.

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1. Najwa refers to private or secret discussions, especially when matters that should be addressed in official organizational forums are instead discussed outside those forums. This practice undermines the integrity and purpose of organizational meetings and forums. It often leads to the formation of cliques, sub-groups, and internal divisions—ultimately weakening the collective effort of dawah. Such behavior is among the tactics of Shaytan to disrupt unity and discipline.

The Qur’an permits only one form of Najwa: that which is intended for good. For example, if during a meeting it is announced that the Tehreek needs funds, and a few members privately agree to contribute the full amount by pooling their funds, this would be a praiseworthy form of Najwa. However, even in such cases, the proper organizational channels must be followed—such as informing the Nazim and implementing the decision through the correct procedures—without bypassing or undermining the forums of the organization.

Nowadays, there seems to be a general trend of placing all burden on full-time workers, but this trend weakens the spirit and passion for work.

Consultation:

The fourteenth principle was that every important matter was decided through consultation. Consultation was considered the lifeblood of the organizational system.

When advice was sought, it was given with complete sincerity and honesty. There was no flattery, but politeness was always maintained. Once a decision was made, even those who had passionately expressed differing views during the discussion would accept it wholeheartedly.

Criticism and Accountability:

The fifteenth principle was that without criticism and accountability, the organization could never become aware of its flaws. Those who criticized did so with sincerity, and those who were criticized listened with grace. Maulana Maududi (may Allah have mercy on him) set a great example in this regard. He endured the harshest criticism without silencing anyone.

However, it must be remembered that criticism should be sincere, without any personal motives. Express your honest opinion clearly in the gathering, but do not spread it elsewhere. Those receiving criticism should also show broad-mindedness and not interpret it in a way that distorts its meaning.

Intellectual Harmony:

The sixteenth principle was complete intellectual harmony. At that time, minds were so aligned that from Khyber to Karachi, every worker's thoughts were identical—even down to the words. Such intellectual unity is a sign of a bright future for any collective movement.

Always on Duty:

The seventeenth principle was that there was no concept of taking time

off. We were always on duty, every moment. The pull of the work kept us engaged. Wherever we went, it felt like we were on duty. For a true caller to Islam, there is no holiday. We embodied the oft-quoted poetic verse:
"He who has memorized the lesson never gets a break."

Understanding the Reality of the World:

The eighteenth principle was that we were never impressed by the glitter of the world. In the face of faith, the world seemed like mere sand. We constantly remembered that the world is a fleeting and insignificant thing. Therefore, we were never overawed—neither by its grandeur nor its beauty. The spirit of viewing the world as trivial must remain strong. This attitude strengthens our commitment to the mission. This understanding made us courageous in our mission. We feared no one, nor were we troubled by any hardship. We were never haunted by the question: “So much time has passed—why hasn’t the destination come closer yet?” We had come to realize that being “Shuhadaa ‘ala al-naas” (witnesses over mankind) is, in itself, a lofty station.

Conclusion:

The purpose of this account is to keep before us the standard of the work established by Maulana Maududi (may Allah have mercy on him) and the kind of workers he nurtured. It should serve as a mirror in which we can periodically examine our own flaws and shortcomings. We must constantly compare ourselves to the first brick and the first layer.

Remember: decline never announces its arrival—it comes silently. One grain slips at a time, and then the wall collapses. There is no warning beforehand, but suddenly the reality of decline presents itself in a terrifying form. We, who claim to follow Allah and His Messenger ﷺ and hold fast to their guidance, must constantly hold ourselves accountable. We must keep praying that we are granted the spirit of self-reform, sincerity of intention, and that we maintain our moral standards and missionary character under all circumstances. Ameen!

Maulana Maududi's Approach Towards Activism

By Maulana Naeem Siddiqui

Required Leadership Qualities for Islamic Movements:

Running an Islamic movement or organizational system requires a somewhat unique set of qualities. In this regard, studying the sacred personality and pure methodology of the Messenger of Allah ﷺ is the foremost necessity. Thereafter, it is beneficial to examine those who, following the Prophet ﷺ and according to his teachings, worked for the establishment of Deen.

Maulana Maududi's Approach as the Ameer:

From this perspective, when I observe the eloquence and character of Maulana Maududi, I feel as though he was specially endowed with the ability to raise the torch of the Prophet ﷺ and gather people around it.

Love and Trust

Here, I will focus on just two of the interconnected traits of his approach: Love and Trust. [These two traits permeate every aspect of Maulana Maududi's approach to activism and the functioning of the Jamaat.]

He always dealt with workers and members, companions of the Jamaat, and visiting guests with love and trust. No one ever felt that Maulana doubted them, disliked them, or preferred someone else in a way that made them feel, "We have better people than you, and if you want to be accepted, you must meet our standards."

How he took questions and criticism:

He never responded to questions, objections, or disagreements with harsh debate that would crush a person's courage to express themselves. He never asserted authority or power. He never answered a question by saying, "This is our decision." No—he would repeatedly reason in different ways with different people: scholars, sincere individuals, dissenters, office

workers, and critics. In this way, he would gradually win the field through the strength of his arguments. He never interrupted someone's speech or made them feel that he already knew what they were saying, or that it had already been discussed or addressed.

He never said to anyone, "You are crafting a conspiracy," or "You are under the influence of some negative force." Rather, his fundamental method was to engage in dialogue with love. And if someone became a companion, he would place full trust in them and assign them such responsibilities or positions that they would be left stunned, even trembling, and would request, "You can find someone better than me." He would reply, "Just try doing it—you might prove to be the most suitable person." Thus, Maulana Maududi's trust enabled small individuals like me to accomplish great tasks. His greatness lay in this: whoever came close to him, he made them feel, "You are an important person." And gradually, that person would continue to rise.

How He Conducted the Shura Meetings:

In consultations and Shura meetings, he neither came with a pre-decided plan or scheme, nor did he prepare any group separately in advance for a particular matter. Rather, after listening to everyone's perspective on the situation, he would present a single question for discussion—for example, whether or not to participate in elections—and without revealing any personal inclination beforehand, he would give all members the opportunity to express their views freely. Eventually, the discussion would naturally settle in one direction. He would then summarize the scattered thoughts and ask everyone, "Is this your collective viewpoint?" If it seemed that the decision stage had not yet arrived and differing opinions still existed, he would draw attention to key aspects of the discussion to help build consensus. After two or three rounds of dialogue, a decision would usually be reached on which the entire gathering agreed, and generally no one felt suppressed or unheard. If any individual had such a concern, the

entire discussion would be revisited for their sake.

Only on very rare occasions, and with a minor dissenting minority, did majority decisions have to be made. But even then, it was done in such a way that the dissenting minority did not feel pressured or opposed. Such individuals would willingly set aside their own views and cooperate in implementing the majority decision.

For the heavy responsibility of leadership in an Islamic system and the tasks of organization and training, Syed Maududi not only presented an exemplary model in practice but also left behind a written record of his methodology and a legacy of practical conduct.

Working for the Tehreek is Working for Iqamat-e-Deen:

The secret of Maulana's sound leadership and his radiant love and trust was that he fundamentally viewed the work of the movement as the work of Iqamat-e-Deen (establishing the Deen), and every necessary component of this work as a means of attaining the pleasure of Allah. [And hence, he performed this as a sacred duty which necessitates patience, love, steadfastness, and forbearance.]

He made politics completely subordinate to the Deen. The concept of politics independent of Deen, democracy independent of religion, or elections independent of religion had no place whatsoever in his thinking. The guidance of religion remained active in his objectives, activities, and interactions. He never adopted methods or connections to gain more votes or seats that were contrary to religious principles.

Bonding and Relationship with the Team:

One of Maulana Maududi's great qualities was that, despite being at the highest rank in the Jamaat as its Ameer, he maintained a deep bond of brotherly solidarity with even the team members at the foundational level. Through correspondence, conversations, his evening public gatherings, and

meeting each worker during his tours, he continuously deepened this connection. The way he shaped the minds of workers over the years, he was careful not to implement any decision or action merely based on his position, leadership, or Shura authority that would conflict with the mindset he himself had cultivated or ruin the crop of training he had sown.

Situational awareness and emotional intelligence:

Maulana Maududi's special ability was that he kept in view the principles and objectives of the movement, the traditions and values of the Jamaat, and the mindset and temperament of the workers. He could assess what the sentiments and demands of the Jamaat and its workers were at any given time, where their disinterest lay, and where their love was directed—what would unite them, and what might lead to argument or division. As a result, he would examine any specific issue thoroughly under the principles of Deen and the requirements of Shariah, and also accurately measure the ideological structure of the workers' minds.

Confident and convincing speech

And when Maulana spoke, faces lit up, hearts blossomed, and a spirit of action, progress, and sacrifice was awakened. Unity prevailed. Rarely did it happen that workers felt unsettled over any secondary or detailed matters he presented. And even in those rare instances, a brief clarification was enough to restore understanding and enthusiasm. The bond of trust—from top to bottom—remained firm and unbroken.

Engagement and Involvement of the Workforce:

In such circumstances, all workers believed that whether Maulana Maududi R.A. made a statement, a decision, or something was resolved in the Shura, their views were considered and they were given importance. There was absolutely no sense of belittling the workers or treating them as insignificant. It was never implied that regardless of what the workers thought or felt, the decision-makers alone held authority and their verdict must be followed without question. That mindset itself is dangerous. For

our unique style of organization, it is deeply harmful.

[Our approach as an organization is that] we strive to make even our weakest companions feel that they are important, that we walk alongside them, and that their emotions, thoughts, and the understanding they've developed through our literature and organizational experience are fully respected. They are an essential part of this machinery. They should ask questions, offer suggestions, raise objections, and express concerns—we need this kind of engagement. This was the approach Maulana Maududi R.A. adopted. All of us who worked with him are witnesses to it.

Conclusion:

There are many such aspects of Maulana Maududi's life worth knowing, asking about, and sharing. If these reflections are considered with sincerity, every companion can draw light from them. And those who may be upset because of this write up are welcome to offer their kind rebuke.

مسکیں دِلکم ماندہ دریں کشمکش اندر

(I am but a humble heart, caught in the midst of this struggle.)

[October 1988]

The Role of Women in the Islamic Revolution

By Maulana Naeem Siddiqui

(Ijtima-e-Aam, Jamaat-e-Islami Pakistan, May 1990)

Note from the author: Although I wrote this speech, due to illness I was unable to attend the gathering and deliver it myself. This turned out to be a blessing, as Khurram Murad's eloquence and presentation made it even more impactful. While preparing it for publication, I made some revisions and additions.

All praise is due to Allah, in whose name nothing in the earth or the sky can cause harm. He is the All-Hearing, All-Knowing. O Allah, send blessings and peace upon our master and leader Muhammad, upon his family, companions, wives, the rightly guided caliphs, and upon all his followers from among the truthful, the martyrs, and the righteous. Peace be upon all those who call to the path of Allah and upon the mujahideen who strive to establish the true religion.

Respected elders, dear sisters and daughters!

On the occasion of this historic gathering, I wish to present a few important points. My address is specifically directed toward the women who have gathered here in large numbers. My hope is that, just as the men, you women will also leave this 8th All-Pakistan Jamaat-e-Islami Ijtima with a deep awareness and sense of your significant responsibilities in the movement. In this deeply corrupted society, you must light lamps in every home and bring the light of Allah's religion to every heart.

It fills me with heartfelt joy to witness such a large gathering of women from every corner of the country, who have set aside their household responsibilities, traveled with their children, and upheld the principles of modesty with grace and dignity throughout their journey. Even more commendable is that you represent an even greater number of women from among you who could not join us here today [but are an integral part of our movement.]

This is a truly blessed event, and it will greatly strengthen the Islamic movement.

Your powerful presence here is undoubtedly a silent revolutionary voice against the Westernized women's movement initiated by the wives of many government officials and wealthy individuals. You have proven that the unveiled, dance-loving, music-obsessed, vulgarity-spreading, cultural commodifiers, fashion and makeup promoters, and those who waste the wealth of a poor nation and trample upon religious values—these women form only a very small part of society. They are misleading the nation through government support, official backing, and propaganda.

Women are equally responsible for establishing the Deen as men:

The main topic I wish to address today is the same one that the founder of the movement, Maulana Syed Abul A'la Maududi, spoke about during the Tonk gathering on April 20, 1947. He said that the God whom Islam calls us to worship is the same God for women as He is for men. I now express that same truth in this way: Just as God has made revolutionary struggle for the establishment of religion obligatory upon men, He has made it equally obligatory upon women. The difference lies only in the scope of work, in some aspects of the method, or in the pace of work. This is because women have been created with certain differences by nature, and also because they bear greater responsibilities within the home, family, and neighborhood. But in principle, unless both wheels of the vehicle of life move in harmony and in the same direction, great achievements cannot be accomplished.

I believe that women possess a special advantage and distinction—they are the finest guardians and nurturers of Islamic cultural values, civilizational responsibilities, and moral principles within the walls of their homes and the circles of their families. They not only instill in their children a deep religious and cultural spirit, but often guide men away from misguidance and toward the path of fulfilling their religious duties.

The true meaning of Islamic Revolution:

I also wish to say to my sisters and daughters: When you speak or hear the term "Islamic revolution," be mindful that it has been so overused and misapplied by many that it risks becoming just another empty slogan among countless others. Hearing it neither stirs emotions nor arouses the spirit of jihad to participate in any struggle. But remember, the Islamic revolution arises from true faith and awareness of the religion.

The Islamic revolution begins first within a person's own heart and conscience. Then, it rapidly brings about changes in their external, personal life. Their interests, their activities, their likes and dislikes—their friendships, habits, and daily routine—everything begins to change swiftly. Whether man or woman, without passing through this initial stage, no one can successfully move through any subsequent stage with goodness and grace.

Work of Dawah in Homes:

The immediate responsibility of the man is to convey to his family the message, the call, and the knowledge he has received. On the other hand, the woman's task is to gradually reshape the entire atmosphere of the home according to Islam. Whether it is parents, brothers, husband, children, daughters-in-law, or in-laws, she should strive to convey the light of truth to all of them. She should act with great wisdom, avoid confrontation, and convey the call with deep affection, gradually, drop by drop, spark by spark—according to each person's status—until the environment becomes favorable. Then, the whole household should unite in service to the Islamic movement.

Dealing with opposition:

Some men, grossly and wrongfully, go so far as to assume the role of a "deputy god" (naʿudhu billah), demanding that every one of their commands—reasonable or not—be obeyed, even while they themselves may be among the worst in disobedience to the True God.

Allah has not granted anyone a position that permits issuing commands beyond the limits set by the Sharī‘ah or outside the bounds of what is right and recognized (ma‘ruf).

If opposition from husbands or anyone else continues from any side—[while she is not neglecting any mandatory responsibilities assigned to her by the Shari‘ah]—then, while maintaining love and respect, she should continue to move forward solely on the path of truth. If obedience to God is compromised or deviation from religion is enforced, then obedience to anyone in such a case is not permissible.

Work of Dawah among women:

For the promotion of the Islamic revolution, women should work especially among the women of their neighborhood and among female relatives. [They can benefit from some of the ideas below to spread their Dawah:]

- They should arrange Qur’an lessons and women’s gatherings either at their own home or at the home of another Islamic household.
- They should purchase the necessary literature, read it themselves, read it aloud to others, and also lend it out for reading.
- It is better that if five or ten like-minded women come together, they should set up a small library. They should also subscribe to current magazines and newspapers—especially those through which they can gain knowledge of the organizational affairs and activities of Jamaat-e-Islami and the Women’s Wing.

When resources or strength increase, or when support from higher-level tiers in the organization becomes available, then women’s educational, service-oriented, and welfare institutions should be established. For example:

1. Arranging domestic religious study circles in a home—organizing sessions to teach children (boys and girls) how to read the Qur’an (Nazirah), as well as du‘as and salutations (durud).

2. Providing basic healthcare facilities specifically for women and children —for instance, at the very least, arranging free vaccinations.
3. On a larger scale, establishing maternity and child care centers.

[Some of the other areas you can work on can be:]

- Wherever women and children are particularly affected by any hardship, arrangements for their assistance should be made (with the help of men).
- In cases of death, offering condolences, and if women are ill—whether at home or in the hospital—visiting them, and expressing sympathy to those whose parents, husband, brother, or son are ill, is appropriate.
- Likewise, participating in other life events is also suitable.

The key risks and precautions against them:

However, certain matters must be carefully observed in these interactions.

Bid'aat:
Firstly, we as a nation unfortunately have our own set of self-invented innovations (bid'aat). On top of these, there are borrowed practices from Hindu traditions, and now, Western innovations are becoming increasingly dominant. Efforts should be made gradually to eliminate these false customs and rituals. Particularly among our people, mental slavery to the West and blind imitation in every aspect has grown significantly since political independence.

Rescuing the atmosphere of our homes, our men, and our children from the grip of this affliction is a great jihad. Until this plague is eradicated, we cannot progress in creativity, research, competence, or moral character. And if this condition persists day and night, we will remain trapped in the torment of violence, crime, treachery, betrayal of conscience, and mutual bloodshed—because true reform and success can only emerge from the strength of faith, self-respect, and a well-defined sense of purpose.

Extravagance:
Another area of service is addressing the epidemic of extravagance that has become widespread in our society. The display of wealth has led to a mad race for acquiring more, where not only is national and communal interest ignored, but even religion and ethics are disregarded. Never express admiration for unlawful or extravagant earnings and actions. Rather, efforts should be made to reshape minds—especially the minds of women—against such tendencies. Adopt a simple lifestyle yourself, and keep wedding ceremonies simple: with fewer expenses, smaller gatherings, and less show and noise.

Carry out the work of Deen with care, and eliminate—all after carefully identifying and filtering out—every meaningless ritual that has crept in from outside and has no place in it. If Jamaat-e-Islami does not do this, and especially if the women of Jamaat-e-Islami do not take on this responsibility, then it will not be possible to reform a society enslaved by wealth, addicted to extravagance, and driven by lust. Do not ever dye yourself in the colors of others; rather, color others in the true Islamic shade that you embody.

Wholeheartedly obey every command of Shariah:

One more point that must be kept in mind when building a home, shaping one's life, and raising children is this: the laws and boundaries that Allah Almighty has prescribed regarding matters such as purdah (modesty), images, music, interest, backbiting, slander, lying, etc.—and the prohibitions the Prophet ﷺ has clearly outlined against crossing those limits—must be observed sincerely and wholeheartedly.

Do not adopt a mindset that, in order to accommodate prevailing customs, you feel inclined to alter divine rulings, create loopholes, or search for interpretations and fatwas that suit personal desires. The correct attitude is to approach every matter with sincerity and seek to know: What has Allah willed in this matter? How can His pleasure be attained? What explanation

did the Noble Prophet ﷺ give? What was the intended meaning, and from which aspects did he prohibit something?

Observing this level of caution is both a requirement of love for the Prophet ﷺ and a demand of the Shariah—and it also becomes a means of attaining intercession.

Be on guard against the sugar-coated poison:

In our adherence to divine commands, our trajectory must be steadily upward—not gradually downward. If attitudes become negligent toward the Qur'anic verses and Prophetic traditions, and the inner self is given slack instead of being restrained, then both individuals and communities begin to decline—step by step.

With time, changing circumstances and so-called "needs of the hour" start being used as justifications and sources of false reassurance. And once this cancer begins to spread, it grows quietly and subtly—under the guise of harmlessness—until it even creates an illusion of comfort.

Matters deteriorate to such an extent that even if a person is as religious as to be regarded as the Junayd, Shibli, or Attar of our time—those great saints deeply devoted to God—they too can be overtaken by it, unless Allah Himself grants protection.

Understanding the Global Context and the State of the Ummah:

The women who raise the banner of the Islamic revolution must firmly confront the destructive and ruinous storm of Western irreligious culture—both intellectually and practically. Be aware that the world's superpowers and their supporting forces have openly declared war against Islamic civilization and society, as well as against Islamic politics and law. They have labeled the sacred objectives of Iqamat-e-Deen (establishing the religion) and Nifaz-e-Shari'ah (implementation of Islamic law) as "fundamentalism"—and this label is, in itself, an open declaration of war.

Men, too, must fulfill their duty in confronting this challenge—but it should be understood well the first target of the West is the woman. Therefore, you, the women, must stand even more resolutely against this anti-Muslim and militant modernism.

The plague of imitating the West:

The people of the West found the very army they needed to spread their godless civilization and immoral social system within our own society. Men who call themselves Muslims, with an astonishing degree of imitation—almost in the manner of devoted disciples—dedicated themselves entirely to serving this modern tyrannical culture. Under the influence of these men, a whole regiment of West-worshipping women also emerged. These women began battling against their own religion and civilization on the frontlines of godless modernity. If someone reminded them of religion, they mocked it as “a mullah’s crazy speech.” If someone presented a clear verse from the Qur’an or an authentic Hadith, they dismissed fourteen centuries of exegetes, hadith scholars, jurists, and expert mujtahids—declaring them all irrelevant—and instead declared themselves the mujtahidaat and muftiyaat of the current age. Some of them went so far as to say, “We do not accept any Qur’an that gives a woman only half the weight of a man’s testimony. Our Qur’an teaches equality.”

Fight Godlessness:

These women are fully utilized by the powers that provide them with funding, resources, and propaganda tools—and their real strength lies in the patronage of government officials and authorities. The battle they are waging against religion on behalf of this atheistic civilization and social order primarily strikes you— the veiled, modest women who form the overwhelming majority. It is your duty to resist this attack through public gatherings, conferences, resolutions, newspaper articles, pamphlets, letters, and, if necessary, peaceful demonstrations. Every time they promote mixed-gender events, dance and music gatherings, the spread of obscenity, or attacks against religion—you must respond.

Send formal protests to the President, federal and provincial ministers, and prominent leaders of the opposition at every level.

Voice your opinion against social re-engineering:

Likewise, continuously raise your voice against co-education, writing firm and repeated letters to members of parliament. Protest against efforts to bring women into public sports arenas alongside men. And make every possible effort to ensure that the plans to send female athletes and girls abroad for international competitions—are put to an end before they even materialize.

Dawah Hierarchy:

The first level of religious commitment has already been explained: that every man and woman should accept the Deen and implement it in their personal lives. The second level is to establish it actively within one's household. The third level—particularly for women—is to spread it among children, all family members, extended relatives, and neighbors. Women should take part in both sorrowful and celebratory occasions, connect with other women, build relationships, and convey the message of our dawah to them. In short, the third point that has been emphasized is to expand outreach within the wider circle of women and, alongside that, to engage in various service-oriented activities.

Stand against the deviated influences:

The fourth point is that the ongoing efforts of certain intellectuals, journalists, educators, writers, radio and television artists—and affluent, extravagance-driven women from the elite class—to impose the West's godless social framework upon the nation, especially upon women, must be firmly resisted. This resistance should be undertaken in light of the obligation of amr bil ma'ruf (enjoining what is right) and nahi 'anil munkar (forbidding what is wrong), and should be carried out through the most appropriate and effective means. While men also have a role in this struggle, the greater responsibility lies with you.

Other community services you can provide:

[Three areas where women can serve the community when provided with greater resources have already been mentioned above. In addition to those, there are other meaningful avenues as well—such as assisting in spreading the message of dawah and engaging with the broader community.]

- Establishment of sewing and embroidery training centers.
- Arrangements for carpet weaving training.
- During Hajj season, crocheted caps are sold in the millions—most of them imported from non-Muslim countries. Local women should be trained to manufacture and sell them.
- Setting up girls' schools, etc.
- Providing instruction in calligraphy, typing, etc.
- Establishing small-scale, neighborhood-based free coaching or tuition centers.
- Creating small guidance centers related to offices, banks, passports, etc., where application writing and related assistance can be offered.

Such institutions can become effective means of connecting with a large number of women. Alongside informal conversation, Qur'anic teachings, authentic Prophetic supplications, etc., can be disseminated. These centers also offer opportunities for discussions on current affairs and for giving constructive guidance. Literature can be distributed as well. These centers should become beacons of light. If such institutions and efforts spread across the entire society, then no corrupt force will find space to dominate.

Stand for Women's Rights and Speak Out Against Violence:

Another essential task is to reach out to women who are suffering under the crushing weight of Jahilliyyah (ignorance) and abuse. Learn about their situations, express sincere sympathy, and, where needed, provide medical or financial assistance. Together with local women from the relevant neighborhood or village, try to create supportive avenues for the oppressed woman.

Pressure should be placed on abusive men through religious verdicts issued by scholars and delegations of women grounded in an Islamic mindset. Where the situation necessitates, legal assistance should also be provided.

A particularly alarming issue is that, like criminals, some members of the police have now also become a threat to women's dignity. In recent times, deeply distressing incidents have taken place in which women were summoned to police stations and subjected to predatory behavior. In such cases, these women should be approached with caution and wisdom—either in their homes or through other appropriate and secure means.

Establish contact in hospitals to express sympathy, and prepare well-documented reports about genuine incidents of oppression. These reports should be delivered to newspapers, police officials, members of parliament (especially those from among your own circles), and judges. In such matters, it is essential to consult and seek guidance from the men's wing of the Jamaat, as a precaution.

This task serves a dual purpose. On one side, if Islamic circles do not show concern and care for oppressed, poor, modest, and largely religiously observant women, then Westernized women will exploit the vacuum—spreading the dangerous notion that "your suffering stems from the mullahs' religion." On the other side, if you fail to gather a rural, less-educated, unlettered, and simple-hearted women around your mission, than these very women will [be brainwashed, abused, or forcefully] used against you in political, cultural, and electoral arenas. In some situations, small gatherings can be arranged in neighborhood or village mosques—or other appropriate venues—where speeches and reminders can be delivered (without naming individuals) to address and correct harmful trends. On such occasions, it is especially important that a considerable number of women are in attendance.

The Obligation of Iqamat-e-Deen:

Now, I wish to draw your attention to one of the highest demands of our faith. Islam calls upon its followers to establish it as a prevailing and dominant force—not confined to the home or mosque, but extended to the fields, markets, parliaments, and courts—in every sphere and space of life. This is the very core of the concept of Iqamat-e-Deen (establishing the religion).

It is for this purpose that organizational discipline, as well as the principles of obedience and unity, are essential. It is toward this goal that all of our collective efforts—and yours—are directed. Both from the perspective of its obligation in the Shariah as well as the constitution of the Jamaat, this is our ultimate objective. Any effort made toward this goal falls within the definition of jihad. All the efforts I have outlined so far are part of this jihad. Praise be to the Almighty for granting us the opportunity to engage in this struggle, despite the many challenges it has entailed.

What does the struggle for Iqamat-e-Deen entail?

But understand this well: establishing Iqamat-e-Deen or an Islamic system requires two essential components:

1. First, a society must be prepared—one that is willing to accept this system in practical terms. The pace at which this is progressing—if only we could at least double it!
2. Second, there must be a sustained and determined effort to replace the forces that currently control the nation's leadership, legal system, administration, economy, and policies.

In our country's democratic framework, the door to such change—through elections—remains open. Although the current Western-style democracy, along with the widespread moral decay across many sectors of society, has made the path for those striving for Deen extremely narrow and challenging, we are, by the grace of Allah, steadily moving forward. At the same time, we remain fully aware that this Western-style democracy itself

is in need of reform—so that it may align more closely with Islamic principles and truly serve the moral and spiritual needs of the nation.

Failing to fulfill this final and most difficult requirement of changing the regime and leadership to pave the way for Iqamat-e-Din would be severely damaging to the cause of Islam. It is simply not possible for any effective effort toward the promotion or dominance of religion to be carried out under the shadow of a secular leadership.

History offers us centuries-long accounts of efforts focused solely on preaching, while political and social responsibilities were neglected. The outcome of such approaches has consistently been that, despite extensive activity, Allah's religion has never attained dominance through them. This context should make it clear that our participation in elections and involvement in the parliamentary arena are not worldly pursuits, nor are they driven by any material or financial interest. By the grace of Allah, our record in this regard remains untarnished to this day.

Honorable women! Understand this well: restricting religion to the mosque or the spiritual retreat (khanqah) is not correct. Religion must be active and alive in all aspects of life—including electoral and parliamentary activities. These, too, are part of the same jihad we have undertaken to establish Iqamat-e-Din in every field of life. We are fully mindful of this, and we continuously remind all our members—men and women alike—that even in electoral and parliamentary work, the commands of religion, Islamic ethics, and the foundational principles of our movement must never be violated. Whether we win few seats or many, they will only benefit the cause of Islam if they are gained and used without departing from religious principles and without engaging in anything prohibited by Islam. Otherwise, those who become accustomed to sidestepping the religion in minor matters will eventually lose the purity of heart (qalb-e-saleem) and sincerity of intention required to safeguard themselves from abandoning the religion in major matters.

Imaan is not a lamp that you can extinguish at will and then rekindle whenever you please. As I conclude this message, I say to you: do all your work solely for the sake of Allah, and conduct it in accordance with Islamic principles and ethics.

Never forget that elections are approaching. The more women you are able to make loyal and loving followers of Allah and His Messenger ﷺ, the more they, in sha' Allah, will stand by your side in the elections—for the sake of the dominance of Islam and for revolutionizing leadership.

Except during the actual heat of the election period, you should never invite any woman directly toward voting or the political rise of Jamaat-e-Islami. In normal circumstances, the effort must remain focused solely on pure religious invitation (da'wah) or service, with the aim of transforming minds and character. Keep working for the betterment of humanity. Calling others directly to vote is only appropriate during the actual election period. Our real need is to instill love for the religion and obedience to it in the hearts of the people.

Conclusion:

My request to you is: now, as you return from here, take all the aspects of Iqamat-e-Din that have been discussed and strive to the utmost in light of them. May Allah bless your efforts and grant you the ability to fulfill your responsibilities.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And our final prayer is: All praise is due to Allah, the Lord of all the worlds.

O Allah accept (it) from us. Indeed You are All Hearing, All Knowing.

SAMA O BASR

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